



The American Friend

Old Series
Vol. XXXIX. No. 20

MAY 19, 1932

New Series
Vol. XX. No. 20

The Church and the Present Crisis

AN EDITORIAL

The Inward Light

WILLIAM L. PEARSON

Call for Intelligent Faith

ALEXANDER C. PURDY

Yearly Meeting at Brummana

MILDRED E. WHITE

Friendly Notes from the Seven Churches

ABRAM S. UNDERHILL

ON THE HORIZON OF THE CHRISTIAN CHURCH

FEDERATED CHURCH WOMEN MEET IN DETROIT

The National Council of Federated Church Women will hold its Fourth Annual Convention in Detroit, Michigan, June 15th to 17th, 1932. Hotel Statler will be the official headquarters. A program has been prepared which will present the interests of church women as related to the great questions of our time in their National and International implications. Speakers of world wide reputation will participate on this program. Discussion groups with suggestions of factual materials for the building of programs will be a prominent feature. Mrs. Ralph Ferguson, 29 Collingwood, Detroit, Michigan, is the Chairman of the local committee which is ready to furnish information as to hotel rates and all plans for physical comfort, as well as esthetic and spiritual culture. This Convention promises to be one which will furnish unusual interest, information and inspiration.

SALVATION ARMY JUBILEE IN ST. LOUIS

The Salvation Army celebrated the fiftieth anniversary of its organization in St. Louis, Missouri, the week of April 9-17, when special services were held each day. At the jubilee service ministers and laymen of every denomination brought greetings and congratulations. The daily papers in pictures, news stories and editorials gave extended publicity, and it was for the Army a felicitous and auspicious occasion. Commissioner W. A. McIntyre of Chicago, territorial commander, delivered the principal address before a crowded auditorium at the Third Baptist Church. The Army has four corps in St. Louis and, under the supervision of the divisional headquarters, conducts work in seventeen towns and cities in southern Missouri and nearby Illinois. In the city they own five buildings valued at \$300,000 and use three rented buildings. Their quarterly reports indicate an attendance of 21,000 in the senior and 13,000 in the young people's departments of religious work.

EARNEST CALL TO STRENGTHEN AMERICA

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, has issued a call to the first convention of Allied Youth and the closing conference of the Allied Campaigners to be held in Atlantic City, N. J., June 3, 4, and 5. An effort is being made to bring in leaders of Allied Citizens and Allied Youth from all over the country, as well as others who wish to see the 18th amendment upheld. The following is the call as it has just been issued: "All local units of Allied Citizens supporting the Eighteenth Amendment and all Youth Councils are invited to send representatives and delegates to the final sessions of the field campaign of the Allied Forces for Prohibition and to the first convention of Allied Youth. An unprecedented speaking program, covering every state of the Union, including every state capital city and practically every great educational and industrial center, draws rapidly to a close. Millions of pages of literature have been distributed, thousands of meetings have been held, hundreds of local units of Allied Citizens and Youth Councils have been organized and more than a million people have been enrolled under the declaration 'We Stand for the Eighteenth Amendment and for Liberty with Law; on this Issue we Fight!' Day after day, for more than 261 speaking days, single audiences with an attendance of from a few hundred to more than eight thousand have been addressed by the Allied Campaigners. In many cities continuing programs have been developed that constitute

now a great hope for the ultimate complete success of this cause. The record as written and as it will be revealed in the sessions at Atlantic City surpasses those high expectations with which this campaign was launched in Columbus, Ohio, on the eighth of September, 1931. Ours is a programme to strengthen America. We believe in the Eighteenth Amendment because we believe in America on the march. We engage in this crusade because we would defend the Constitution, support law and promote that highest conservation—the conservation of human life. We know that prohibition is not the only issue. We recognize a deep-seated, honest difference of opinion. But to meet her present crisis, America must be a sober nation. To preserve her institutions and her freedom she must continue with reverence for the Constitution and for law. To maintain and advance these high interests and to perfect plans for larger service in their cause, all friends of prohibition and representatives of Allied Citizens and of Allied Youth Councils are called to meet in Atlantic City. To evaluate the past, to appraise carefully the immediate present and to plan the yet greater future, this call is issued."

CHURCH ADOPTS ECONOMIC RESOLUTIONS

There have been many resolutions on economic and social issues emanating from denominations and federations but there have been very few from local congregations. It is significant that one of the largest churches in New York City, the Madison Avenue Presbyterian Church, has been studying for some time the question of how to bring Christian principles to bear upon the economic issues of our day. It has not been content merely to study and discuss but has, by order of its session and its congregational meeting, transmitted its conclusions to the denomination. The memorandum submitted to the local presbytery affirms the conviction that "present conditions constitute an unavoidable challenge to the Christian Church" and urges that the Presbyterian Church as a whole create a commission of recognized religious and economic leaders which shall devote itself to the consideration of the church and the economic order. It urges also that local churches and other ecclesiastical units within the denomination have specially constituted committees to deal with these pressing issues.

WESTMINSTER CHOIR SCHOOL AT PRINCETON

The Westminster choir school for the training of directors of church music, which is headed by Dr. John Finley Williamson, will remove from Ithaca, N. Y., to Princeton, N. J., in the autumn. The school has for several years been affiliated with Ithaca College and has a faculty of fifteen and a student body of 125 men and women. The decision to move the school, according to announcement, has been made because of the "unusual cultural and educational advantages which are offered by the proximity of Princeton University and Princeton Seminary." Arrangements for "relations of academic reciprocity" between the choir school and the Princeton seminary are progressing, and the University through the Dean of the Chapel, has granted the use of the new chapel building for the special services and festivals of the school. The Westminster school will have no academic or financial connection with either the university or seminary, but will continue to function as a separate academic unit. The large parish building of First Presbyterian Church of Princeton will be used for classes, and the church auditorium for daily services and recitals.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XXXIX. No. 20

MAY 19, 1932

New Series
Vol. XX. No. 20

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The Church and the Present Crisis

WE ARE beginning to wonder how much worse the present economic distress will have to become before the Christian Church can be aroused to a sense of its responsibility for ministering to the human ills so apparent on every hand. While the depression is freely deplored as a matter of course, and though church budgets are being cut as a matter of necessity, the Church as a whole is pursuing very much its accustomed, conventional program with comparatively little attention to an emergency situation which is fraught with the direst consequences and which is shot through with the plainest of Christian implications. The very pertinent question arises, what after all is the major interest of the Church—is it in good sermons and restful services, in ecclesiastical programs, or is it in the welfare of folks—the kind of folks Jesus ministered to as he made his way through Palestinian villages and countryside.

Through its active participation in that monster crime of the age, the Great War, the prestige and influence of the church sustained a staggering blow from which it has not yet recovered—and may never wholly recover—despite its activity in recent years in behalf of peace. The peoples of the world were duped into an orgy of hatred and destruction, and the Church, which should have spoken with the voice of the prophet, forsook its standard and became a party to the great betrayal of humanity. Now the Christian Church faces another crisis, the implications of which are so plain that it cannot easily evade the issue on the ground of lack of knowledge. The Church knows enough, but does it care enough? That is the question. Up to the present time, it has not shown, on the whole, any very active concern over a situation which involves the very existence of millions of men and women and children, and which has to do with the welfare of generations yet unborn. The working world, living on the margin of precarious existence, senses this inertia and indifference and is further alienated from the Church and the gospel of brotherly love it professes. For the sake of its own integrity and mission and for the tremendous need of the service it can render, may the Christian Church awaken to the importance of its present task. It cannot easily withstand another blow to its leadership such as it suffered for blessing the Great War.

That it is easy and popular to criticize the Church for its shortcomings we are well aware, and we have no desire to belittle its constant beneficent influence and the constructive nature of its regular program

of work. What we wish to emphasize is that unless organized Christianity rises to face in a more aggressive way the present emergency, its long established program, however beneficial, will be undermined. And we speak as a member of the Christian Church who must take his share of responsibility for the lack of alertness and concern which he decries.

To be specific, in just what ways is the Church failing to show adequate concern over the present situation? To begin with, it has not seriously got under the burden of the actual hunger and destitution of the people within its vicinity. Take the elemental question of food. With many, many homes in the neighborhood in which there is inadequate food, and some in which the cupboard is all but bare, our churches proceed with their suppers and their banquets at which there is a surfeit of things, for the want of which our "neighbors" are languishing. Is it enough to say that the church members have subscribed to the work of the Social Service Bureau and that the Church should not interfere with its work? Can the Church of Christ absolve itself so easily from its manifest obligation? Despite our talk of "hard times," how many of us have actually shared the actual necessities of life with others to the extent of real self-denial? Until we do so, how can we profess to fellowship seriously in the suffering of others? How easily we go on our accustomed way, passing by on the other side!

What is the Church—an ecclesiastical institution or a Christian fellowship? Locally, is it a rather exclusive fraternal society, a respectable social club, a mutual assurance and prudential organization? Or is it a radiating center of true Christian love, in which Christian friendliness, extended throughout the community, expresses a sacrificial concern for the material as well as the spiritual needs of those who need friends?

Leaders in the general field of social welfare say they find it increasingly difficult to secure the active cooperation of the Church in their work. Not because the Church is not sympathetic but because it is too busy with its own organizational program to give active effort to human welfare agencies. For one thing, there are great church building enterprises to be put over. Just yesterday, on picking up one of our leading exchanges we found a two-page article in which a pastor told glowingly how his congregation had financed the erection of a great modern religious temple—and we wondered how many hundred people

there are within easy radius of his church who are perishing for a little of the religion exemplified by the Good Samaritan. We also wondered what relation the erection of that expensive church plant is having to that church's contribution to its budget for missions and benevolences. There is too much of this kind of thing going on in the name of the Christian religion. Millions of dollars have been going into cathedrals and magnificent edifices, and into the beautifying of stately, liturgical services, while the people perish. It is encouraging to note among church members a growing protest against this mistaken emphasis, and a demand that the Church give renewed expression to the religion of friendly helpfulness in accordance with men's pressing needs.

There remains for the consideration of the Church, however, the yet more fundamental question of the unrighteousness of our present economic practice, under which such glaring social inequalities and abuses obtain. We are not here raising the question as to whether the present economic system is inherently un-Christian. It is either that or, being out of decent

bounds, it needs to be Christianized. Continuance of the present economic maladjustment is intolerable from a Christian viewpoint and the Church seems hardly sensitive to the situation as yet. It has become a truism to say that while we have perfected the processes of production, we have bungled the system of distribution. But are we stabbed with the realization of the wickedness of the present practice wherein, with millions of hungry people in the country, foodstuffs are often destroyed in order to maintain prices for adequate profit? Are we stirred to indignation when defenders of property shoot down the jobless and the hungry, made desperate by destitution, or do we pass off such incidents with the complacent thought that radical agitators are merely getting their deserts for opposing the government? While the Church as such cannot turn itself into an organization for economic reform, it cannot ignore a situation which denies the very foundation principles of Christian brotherhood. Its manifest task is to quicken the Christian conscience on what is rapidly becoming the major moral issue of our day.

Inner Light or Inward Light?

Read before and published at the request of Pasadena Quarterly
Meeting on Ministry and Oversight

BY WILLIAM L. PEARSON

PROBABLY George Fox was the most Hebrew of modern prophets. Perhaps no one was ever more familiar with the English Bible, or fathomed the depths of the Gospel more thoroughly than he. Few have had a keener sense of Divine righteousness and of the sinfulness of sin, or more clearly realized the Real Presence of God as Spirit, who must be spiritually known and worshiped.

Fox was never a philosopher, nor a scientific theologian, being preeminently a prophet, an evangelist, and an organizer of churches. But his deep consciousness of the living God, with his clear apprehension of truth, gave him rare insight into profoundest subjects and great aptness to pronounce upon them, with the ability always to settle down into the Divine life, where unsolved problems could not disturb his peace and spiritual power.

After many fruitless efforts to find competent, human, spiritual helpers in his youthful years, Fox had the great joy of hearing "One, even Christ Jesus," speak personally to his condition. This experience was followed by several other "great openings of Divine Light and Life." Thus he rapidly came to "know God and Christ as taught in Scripture, yet only by revelation." He was a true disciple; having been clearly born of the Spirit, the Spirit guided him ever onward into the boundless realm of Truth. It certainly did "please God to reveal His Son in Fox," as truly as in Paul, the Apostle. (Gal. 1:16)

Fox infallibly knew his Savior as his Lord and Teacher, and he knew that the Holy Spirit was his infallible guide on and on in truth and life. He "trusted in Jehovah with all his heart, and leaned not upon his own understanding." For he had seen "the True Light coming into the world, lighting every man, and giving those that received Him the right to become the children of God." So Fox and his "Friends" were soon called "Children of the Light." The prophet of the new and powerful

Gospel movement was soon aggressively ingathering to God, in which movement William Penn later saw "Primitive Christianity Revived."

"Here was clearly manifested a wonderful constructive energy in internal development." In this new organization, says William C. Braithwaite, the trustworthy historian, "The Inward Light was itself the artificer of the Society of Friends." As differences arose, naturally, as in all new aggressive organizations, "the claims of the Inward Light demanded a separation from all that was outward in religion, and left no place for a man-made ministry or for reliance on the external features of Baptism and the Lord's Supper." "The Inward Law by which the Quaker lived had from the first fashioned him a way of life which marked him off from his neighbors."

In the foregoing brief sketch we have before us the Movement and the Man, in which, and in whom, church historians will continue to see the "Inward Light," as the torch of Truth, by which those early Friends of Jesus held forth "the Word of Life." No true historian will fail to see Fox's keynote in the "True Light of the World," imitating John, the Beloved Apostle. (1:9;8:12;9:5) Like John, he faithfully followed the Light, urging the "Children of the Light" to "believe on the Light, that they may become sons of Light." (cp. 1:12;12:36) Fox sounded forth this message of Light, Life and Love as fondly, if not as profoundly, as did "the disciple whom Jesus loved."

Such indefinite phrases on the part of unlettered Friendly preachers of the seventeenth century as "the Light within," "that of God in you," or even the more philosophical "Divine principle in man," should mislead no one now. Nor will they mislead anyone, who has the vision to see the real George Fox behind his words, in action. His was the rare genius to see truth in full form, and then to be urgent proclaiming it, in season, out of season. Like John, he saw the True Light,

lighting, calling, empowering all believing sinful men to turn to Himself, the universal, saving Light. Was this the Inner, or the In-ward Light? Here we must let the Journal of George Fox tell us in his own evangelistic expositions.

George Fox tells us, that "many were turned from darkness to the light within these three years, 1646, 1647 and 1648. Divers meetings of Friends were then gathered to God's teaching, by His light, spirit and power." The movement grew apace, so that in 1654 some sixty ministers and thousands of others were witnessing to the "True Light coming into the world."

Fox's own early testimony had been, "Now was I come up in spirit through the flaming sword, into the Paradise of God. All things were new; and all the creation gave a different smell unto me than before, beyond what words can utter. I knew nothing but pureness, and innocency, and righteousness, being renewed up into the image of God by Christ Jesus, to the state of Adam, which he was in before he fell."

All informed Friends know that George Fox positively taught that Christ was the Word of God, and that He, the True Light, was coming into the world in order to enlighten every man. Note the following from him, with dates by years.

In 1654: "The Lord God opened to me, how every man was enlightened by the Divine light of Christ. I was sent to turn the people from darkness to the light, that they might receive Christ Jesus . . . ; for I saw He would give them power to become the sons of God." Fox is very explicit: "If one hates the light it will condemn him: but if one love the light it will lead him to Christ."

In 1656: "We were moved to speak to Oliver Cromwell concerning the sufferings of Friends and we directed him to the light of Christ, who had enlightened every man that cometh into the world. He said, It was a natural light; but we showed him the contrary, and manifested that it was divine and spiritual, proceeding from Christ, the spiritual and heavenly Man; and that which was called the life in Christ the Word was called the light in us . . . I was moved in the power of God to bid him lay down his crown at the feet of Jesus."

In 1657: When Fox was speaking of the divine light of Christ, Priest Tombs cried out, "That is a natural light, and a made light." Having the people take their Bibles Fox asked the priest whether he did affirm that was a natural, created, made light, which John, a man sent from God, bore witness to, when he said, "In him, the Word, was the life and that life was the light of men. Dost thou affirm and mean that this light is a created, natural made light?" He said, "Yes."

Then Fox showed the people that the light of which John spoke was the Word of God, by whom all the natural lights were made. This is the Light of whom Paul said, "The Light, which shined in their hearts was to give the light of the knowledge of the glory of God in the face of Jesus Christ."

In 1657: Fox writes again, the same year, to "All Friends, everywhere, whose minds are turned in toward the Lord," saying, "Take heed to the light within you, which is the light of Christ."

The above is all very different from the mystical "Inner Light" philosophy, which seems to have first appeared with or soon after the Separation of 1828 in several American Yearly Meetings of Friends. It is rather the In-ward Light philosophy of the Gospel announced by John, the forerunner of the Son of God.

Fox did not find "Christ Jesus who spoke personally to his helpless, hopeless condition" an impersonal, natural "inner light." After that joyous experience, throughout his life and his Journal one recognizes, with little variation, the Lord God reigning over all. Early in his ministry, in 1648, he tells us of "the infinite love, wisdom, and power of God, letting me see the depths of Satan, on the one hand, and opening to me, on the other hand, the divine mysteries of His own everlasting Kingdom." Which reminds one of Jesus keeping the conflict

before His first apostles, when He taught them to pray: "Our Father . . . deliver us from the Evil One; for Thine is the Kingdom, and the power, and the glory, forever."

In that same early year, 1649, still conscious of the "depths of Satan," and the supreme power of God, Fox continues: "Now, when the Lord God and His Son Jesus Christ sent me forth into the world, to preach His everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that Inward light, spirit, and grace, by which all might know their salvation, and their way to God; even that Divine Spirit who would lead them into all the Truth, and who, I infallibly knew, would never deceive any."

Fox refers to a great evening meeting in Tewksbury, in 1655, which was disturbed by the boasting priest and rabble of the town. But he says, "I turned the people to the Divine Light which Christ, the heavenly and spiritual Man, enlightened them withal; that with that light they might see their sins, and that they were in death and darkness, and without God in the world; and that with the same light they might also see Christ from whom it comes, and their Savior and Redeemer, who shed His blood and died for them, and who is the way to God, the truth, and the life."

Both the Holy Scriptures and the spiritually enlightened conscience teach the natural man that he is lost through sin, beyond any possible hope of self-recovery. One need not assert or deny the doctrine of inbred sin or total depravity. But sin-bred inability is at times clear to every intelligent human spirit through the diligent visitations and awakenings of the Holy Spirit. Neither the Christian Evangel nor the Christian evangelist ever suggests a saving, innate "inner" light. Grace and truth come only through Jesus Christ, the True Light, who must be freely received by one in order that one may be born of the Spirit, born of God, or become His normal spiritual child, and then be promoted to spiritual sonship, "led by the Spirit of God." That is what "the True Light coming into the world" meant for George Fox and his Friendly evangelists in the seventeenth century. It should mean no less for any informed Friend in the twentieth century. God is Spirit, and we are spirits, and "The spirit of man is the lamp of Jehovah, searching all his innermost parts." (Proverbs 20:27) The True Light came, and is still coming, to light the lamps of Jehovah.

In his "History of the Friends in America," (page 42, below), Allen C. Thomas says, "The phrase 'Inner Light' is not used by Fox, or by the early Friends so far as is known." The inference is that no informed evangelical Friend will adopt it. One has wondered how the usage appeared in the literature and history of the nineteenth century, misleading many Friends, and Christian writers generally.

Recent references to Bancroft's "History of the United States of America," (Vol. II. Chap. XXIII.), explain the mystery. Bancroft says, "The Quaker has but one word, the Inner Light, the voice of God in the soul." "The truth men seek for is in themselves." "The Quakers revered the eternity of the Inner Light . . . It is not only the revelation of truth, but the guide of life, and the oracle of duty." Bancroft cites William Penn, correctly or not, as saying, "The Inner Light was the domestic god of Pythagoras." It seems evident that the dogma of the "Inner Light," which for many Quakers has blinded "the eyes of the heart," has devitalized in many the spiritual life once realized. But it has never been a cardinal doctrine of the Society of Friends, nor of the Gospel of Christ.

In this Chapter XXIII., entitled, "The People Called Quakers in the United States," Bancroft makes no reference to George Fox's very remarkable spiritual transformations, or to his "great openings" and "revelations," nor to his matchless evangelistic campaigns. This is not surprising in a young Unitarian author, the son of the first President of the American Unitarian Association. It was more natural for him to see in the great spiritual awakening only a notable social movement answering to the "visions of Plato revived in Sir

Thomas More." A Unitarian historian a century ago naturally saw only the Unitarian side of the then recent Separation in the Society of Friends. He saw and reported only the Inner Light as the keynote and fundamental factor in the Society, and many an evangelical theologian has innocently followed him, it would seem.

For contrast with Bancroft's rationalistic philosophizing, we turn to the trustworthy English historian, William C. Braithwaite. Beginning his article on "The Society of Friends" in Hastings' "Encyclopaedia of Religion and Ethics," (Vol. VI.), Braithwaite says, "Quakerism is the product of the spiritual experience known as the Inward Light." A few others of the many illuminating quotations from the same author may suffice: "The opening came to George Fox, that every man was enlightened by the Divine Light of Christ, and I saw it shine through all," etc. "This I saw in the pure opening of the Light," etc. "In the indwelling Light of Christ, the whole of life became sacramental and incarnational, penetrated with religion of the prophetic type, which draws its strength and its vision from intercourse with God."

Citing further: "The cardinal principle of the Inward Light was, however, very imperfectly formulated even by the Quaker Apologist, Robert Barclay, and had to be studied in experience rather than in statement . . . The Quakers from the first safeguarded the experience on the ethical side by insisting that there could be no real presence of Christ apart from walking in the Light."

We have already seen that as early as 1649, George Fox clearly recognized his Commission from "the Lord God and

His Son Jesus Christ. . . to turn people to that inward light, spirit, and grace, by which all might know their salvation, and their way to God." It is no surprise that in Braithwaite's record of the origin and growth of the Society of Friends in England, in "The Beginnings of Quakerism" (529 pages), and in "The Second Period of Quakerism" (647 pages), one finds that trustworthy historian everywhere showing us, that it was Christ the True Inward Light, through the agency of the Holy Spirit, that was bringing forth the Society of Friends for an outstanding service of God in the world.

It is therefore in substantial harmony with the whole history of the Society of Friends, that the Richmond Declaration of Faith, the most recent and the most historic of several Friendly declarations, affirms: "We believe in no principle of spiritual light, life or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord" . . .; and "The Holy Spirit must ever be distinguished both from the conscience which He enlightens and from the natural faculty of reason, which, when unsubjected to His Holy influence, is, in the things of God, very foolishness."

Herein the Richmond Conference of 1887, the most representative and authoritative body of Friends ever assembled, has issued a Declaration of Faith clearly excluding the thought of any natural human faculty, as the "Inner Light" so-called, as possessing any saving value apart from the sanctifying and sealing of the Holy Spirit, whom Christ the True Light of the World bestows on every one born of God.

Pasadena, Calif.

Friendly Notes from the Seven Churches

BY ABRAM S. UNDERHILL

FRIENDS who remember the "good old times," when ministers used to travel around visiting meetings, perhaps in some whole Yearly Meeting, may be interested to know that in Apostolic times one could have started from Ephesus and, traveling over good Roman roads, could have visited the Seven Churches of Asia in the order named above, and also the two additional churches of Colossae and Hierapolis mentioned by St. Paul—and all in a journey of less than half as many miles as one would now travel in visiting the nine Quarterly Meetings of New York Yearly Meeting.

But, not only the times, but the surface of the earth itself, have changed in Asia in the last 1900 years. Rivers and water courses have washed down the cultivated land from hillsides and plains, leaving tumbled stones where once were fertile farms, silting up harbors, and leaving pestilential marshes where once were flourishing cities, and obliterating even the location of what once were much traveled Roman roads.

The effect of this is that today one can best visit the "things which remain" of the cities of Asia in which were the Seven Churches of the Apocalypse, by using Smyrna as a center from which

I heard behind me a great voice, as of a trumpet, saying, "What thou seest write in a book, and send it to the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Book of Revelation.

to make trips to the several churches. This is the way in which Elizabeth and I visited them, and the following is the order of our going.

Our first trip was to Pergamos, ninety miles north of Smyrna, over a good automobile road, following the general course of the old Roman road over the hills and by the sea. The country was rolling and sparsely cultivated, with an occasional small village, usually in some little cove where the road ran down by the sea, until we came out to a broad river valley, on the other side of which, scattered over a mountainside were the ruins of Pergamos, with the massive ruins of the ancient Acropolis crowning the summit.

Pergamos was an imperial city in its day, the capitol of a kingdom, with all the luxuries of royalty which lead away from the simple Christian life: temples and altars to divers gods and goddesses,

and on the summit a royal palace and temple, "even where Satan's seat is," and a theatre of white marble, to which the admission ticket was "a white stone, and in the stone" an inscription was written. (See Rev. 2:13-17.)

It is a climb of one thousand feet over the ruins of the agora, the forum, the library, the Great Altar and the stadium, to the summit where is an extensive view over the compact brown roofs of the modern city below us and the broad plain beyond. Fifteen miles away at our right is the blue sea with the ancient harbor, and a long white line across the plain at our left is the road to Thyatira, fifty miles away over a low pass into another river valley.

Once famous for its dye stuffs, where Lydia sold purple, and to whose church the word went, "That which ye have already hold fast till I come," it is now nothing but malarious ruins which we were told it would be small satisfaction for us to see. So we went down through the auditorium of the great theatre by a dizzy descent along the steep angles of the ruined seats, and made our way back to Smyrna.

Next morning we started south by train for Ephesus, forty-eight miles away, and when we got about half way

there we saw why we could not have come by automobile, for our train ran out on a causeway which continued on for many miles across a veritable lake which extended far away right and left into marshes, and so on to low hills in the distance. It was the overflow of a river in the wet season, and it continued through meadows and marshes to the very borders of modern Ephesus.

This unimportant village, which consists of a cluster of small houses on a rise of ground around the railroad station has little to detain us.

The ruins of a lofty aqueduct, which once carried water to the ancient city, can be seen from the train. The massive ruins of a Turkish castle on the summit of an adjacent hill would repay a visit if we had time, and the ruins of a magnificent medieval Christian church of pure white marble can be well inspected in a brief visit; but an open field half a mile away was one of the places we had really come to see. Here were a few broken fragments of white marble columns scattered around, and in one portion was a Turkish cemetery; and all around us under twenty feet of earth and debris were the foundations of the Great Temple of Diana of the Ephesians, which in its day was one of the Seven Wonders of the ancient world, and of which now not one stone remains upon another above ground.

The Great Temple was never within the city walls of Ephesus but was on a level tract of ground about one mile from the ancient city gate.

Ephesus itself was built upon the level ground between two adjacent hills and the sea, and also extended up the hill-sides and along the valley between the hills. Its many public buildings, its lofty columns, and colonnades, and the very pavement of its streets, were of white marble, and in richness of decoration and spectacular beauty it must have been equalled only by Athens itself.

A portion of two main streets with their marble pavements intact has been excavated; also, an agora, a forum, a library, the great theatre, an odeon, one or more small temples, and other buildings, so that one can get a fair idea of the size and magnificence of the city in Bible times. We walked over the marble pavements and through the ruined buildings, and then made our way through spacious entrances with white marble columns, into the theatre, the vast auditorium of which, with its thousands of stone seats, is nearly intact, and tried to visualize the scene during the visit of St. Paul when "the whole city was filled with confusion—and rushed with one accord into the theater"—and, "all with one voice about the space of two hours cried out, 'Great is Diana of the Ephesians!'"

From Ephesus we went by automobile to the Maeander valley, following closely the line of the old Roman road from Ephesus to Laodicea in Apostolic days. Along the Maeander valley for one hundred miles we take a leisurely railroad train which follows a reasonably straight course, while the Maeander river not far away pursues so tortuous a course through the broad plain that its name has become the descriptive term for a winding stream through all the ages of historic time. At night we were at the Turkish city of Denizli, under the shadow of a snow-capped mountain.

Next morning early we started for the ruins of Colossae, fifteen miles away over a good road, which followed closely the line of the ancient Roman road to the East, on which Colossae was situated. Now the site is two miles off the modern road, in a stony sheep pasture, where a few fragments of columns, some tombs in ruins, and the grassy outlines of a possible theater are the only evidences that here was once a populous city with a Christian church worthy of an epistle from the Apostle Paul. Here lived Philémon, dearly beloved of Paul, and also his slave Onesimus; but the church was given to fantastic mysticism; the prosperity of the city was destroyed by its powerful neighbor, Laodicea, and soon after Apostolic times the very site of Colossae was abandoned.

Some twenty miles down the Lycus river was Laodicea, a flourishing commercial city in its day, on rising ground, well fortified, on the great Greco-Roman highway from Miletus and Ephesus to the Syrian Gates and the East. It was prosperous, independent, and indifferent and the church was like the city, lukewarm and self-satisfied. (See Rev. 3:15-21) Although Laodicea superseded Colossae, its present desolation is almost as great. On its site are now cultivated fields with ruins of a city gate, a theater, a stadium, and some arches of a lofty aqueduct which brought water to the city from a nearby mountain, leading it across an intervening valley in a massive concrete syphon. The water is clear and cold and travelers drink it at a fountain by the roadside as we did ourselves.

Diagonally across the broad Lycus valley from Laodicea was Hierapolis, situated on a broad limestone terrace. It was not more than ten miles distant in an air line over the river flats, but more than thirty miles around an almost impassable trail by the foot of the hills. In ancient times it was on the Roman road from Laodicea over the mountains to Philadelphia and Sardis and so to Thyatira, Pergamos and the sea. Friends who have been to Yellowstone Park can partly visualize Hierapolis by imagining the ruins of an ancient Roman city on the upper terraces of Mammoth Hot

Springs. On the plateau where the city stood are the ruins of majestic buildings of tawny limestone, and over the terraces water is still falling and forming fantastic figures of spectacular beauty, and varying in color from snow white to dark brown, and there is a wonderful view from the terrace edge, over the river valley, the site of Laodicea and the snow capped mountains beyond.

It would be a tedious but possible trip, for a hardy traveller with a camping outfit, to follow the course of the old Roman road sixty miles across a mountain pass to the site of ancient Philadelphia, and fifty miles more to Sardis, but we preferred going back by our leisurely railroad train to Smyrna, and taking a fresh start up the Hermus valley.

Sardis is about eighty miles from Smyrna by road, the first sixty miles of which is good and runs along the course of an ancient road through a rich, cultivated valley. The last twenty miles up the broad Hermus valley is a mere maze of trails along the flats and over the stony and sandy beds of dry or running rivers. Our friends said the trip was impossible, but we finally found one chauffeur in Smyrna who was willing to go, and he took us wisely and well. Sardis was a royal city in its day, the capital of the kings of Lydia whose riches were proverbial, the name of Croesus, its last king, having ever since been the synonym for wealth. It was in a strategic position at the entrance to a side valley commanding a great trade route from the sea to the east, and was so strongly fortified that it could be conquered only by the strategy of enemies and the lethargy of the defenders; and this thought is believed to have been taken in the message to the church: "Be watchful—If therefore thou shalt not watch, I will come on thee as a thief." As a matter of fact Sardis was finally conquered by a single soldier creeping in unawares.

Nothing now remains of ancient imperial Sardis but the impressive ruins of a magnificent Temple of Cybele, which in its day would have been a fitting adornment of any royal city. Two immense columns of yellow stone are intact and others are scattered around in picturesque profusion.

There are scanty remains of a theater and a stadium, but all else is covered with debris from the overhanging acropolis, more than half of which has broken away in the lapse of years as a result of earthquakes and disintegration.

Fifty miles farther up the Hermus valley are the ruins of ancient Philadelphia but we were told the slight remains would not repay the troublesome trip. I quite regretted not going there for I wanted at least to see the location of the

(Continued on page 363)

A CLARION CALL FOR AN INTELLIGENT FAITH

BY ALEXANDER C. PURDY

Faith without works is dead, wrote the author of James. Friends have been praised, no doubt overpraised, for their works. It is not our works that we want the world to note. Nor is it our faith as an esoteric and peculiar inner experience, that we seek to propagate. Our message, as I understand it, is a way of life, the living and inevitable union of faith and works. We hold to a view of God and man that relates service to spiritual experiences as the fruit is related to the tree. No doubt in times when men have depended on intellectual and ecclesiastical systems as infallible, the only constructive answer to narrow dogmatism was a way of conduct that spoke louder than words. Perhaps loving deeds always speak louder than words. But this is a day—by no means the first—when for multitudes of persons, all infallibilities, indeed all certainties have vanished. Such persons want to know the source from which service springs, and the sanction which sustains it.

If Friends have a reason for their service, capable of being stated in terms of the organized knowledge of our time, or of being maintained even in contradiction to it, they have the most urgent occasion to make this reason articulate. People are as hungry for peace and joy and power in the inner life as for bread to nourish their bodies. Thousands are physically hungry, but more thousands are facing readjustments in their standard of values without the help they crave. The physically hungry must have bread, but even they cannot live by bread alone. And any relief of physical necessities is merely a stop-gap device unless it is coupled with such a radical reinterpretation of life as shall deal with the malady of society itself and not just its symptoms. The spiritually perplexed will muddle through somehow. Human life is marvellously resilient. It has recovered, say the philosophically minded, from disorders as violent as this. No doubt! But man's extremity is God's opportunity. The spiritual advances of mankind have begun in times of disorder and perplexity. If we have any message, the spiritually bankrupt need it as much as the financially insolvent. Indeed we profess to believe that the two have a deep-lying relationship. Ours is not, we trust, any cheap and easy be-good-and-you-will-be-prosperous faith, but the conviction that in a world teeming with material goods the root cause of their unjust distribution is spiritual.

But do we have a faith that is adequate to meet the spiritual depression? Have we as Friends viewed the decline of faith and the rise of cynicism and

materialistic ethics with anything like the alarm with which we have watched the drop in stocks and bonds? Have we applied the same intelligence to the reorganization of our thinking and the revaluation of our spiritual assets as to the overhauling of our businesses? What have we done about the overhead in religion? One need not pursue the analogy to be made aware of its serious implications for faith. We are not too sure of the depth and the power of our faith. As a Society we need to acknowledge the dire need for hard and clear thinking. It will not do to lay upon God the necessity of producing a prophet to lead us out of this wilderness. Prophets are no doubt unpredictable. Perhaps they cannot be produced in the schools. But they do spring from prepared soil. We cannot say, Go to, now we will raise us up prophets. But we can and must say, "We will prepare and till the soil that God may raise up prophets."

For the sake of others and for the sake of our own souls, we as Friends need to face the task of religious education with an evangelistic fervor and an intelligent passion for the discovery of Truth and its adequate expression in terms of life today. We have certainly failed to bring our message home "to the business and the bosom of every man." We repeat the old phrases, dear to us from their association with good men and women gone on before, but often quite vague and meaningless to outsiders who do not experience the warmth and glow these hallowed expressions retain for us. Or do they mean so much to us? Are they merely the lazy substitutes for clear thinking and personal conviction? In either case, the necessity of purifying the choked springs of life is laid upon us, and in no less or different sense than the necessity of service in more immediately tangible ways.

Two years ago Pendle Hill was opened to meet this need. It has made a constructive, if small, beginning toward stimulating the intellectual and spiritual life of our Society and mediating our message to the larger world. The task Friends have, by the very nature of their democratic polity, is no less than the religious education of the entire membership. The four weeks Summer Term at Pendle Hill (June 18 to July 16) is especially planned and adapted to meet this wider need. The courses of lectures and discussions will deal with important themes: Great Devotional Literature; Our Experience of God; Social and Economic Problems; Permanent Values in the New Testament; Education for Service; The Present Task of Quakerism. School and college teachers, active workers and responsible leaders of churches and meetings, secretaries of Student Christian Associations, college students and others

PURE AND UNDEFILED RELIGION

BY CHARLES O. WHITELEY

Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world.—James 1:27.

It would be difficult to find a more practical summary for Christian living, told in so few words, than this statement from James, the brother of our Lord, who introduces himself as a servant of God and of the Lord Jesus Christ. (See James 1:1).

Practical religion consists in "doing something" and "being something." It is James who likewise discusses "faith and works," and tells us that one without the other is dead. It is not enough to sing, "I'll go where you want me to go dear Lord," unless we also include, "I'll be what you want me to be."

The picture of what Christ was, which has been given us in the gospel narrative, is scarcely less eloquent than what he said and did. "Never man spake as this man" is true but none the less true would have been the statement, "Never has man lived as this man."

What we do may be a designed act or an assigned task in order to bring about a specific effect; but what we are is the undesigned exponent of truth. To do good may be wholly within the realm of the humanitarian; but to be good is godlike and divine.

Pure religion is of the heart. It is God given. It is Christ inspired. Religion is for the heart, and is meant to overflow life's humblest duties as well as life's greatest tasks.

We may depend upon it, that a religion that is not fitted for a week-day work, never had a Sabbath day origin. The sanctuary is the spring where you are to be refreshed, but the dusty highway of life is the road upon which you travel, and it is here you will find many a weary traveler who will doubtless perish by the way, unless you have carried from your spring some of the life-giving water, that he too may be refreshed.

will, in the judgment of the writer, find no better opportunity either in this country or abroad for studying under expert and Friendly-minded guidance the fundamental issues of life. Individual Friends ought to consider their responsibility with reference to this call for an intelligent faith and the Society as a whole ought to make it possible for the right persons to answer it.

Hartford, Conn.

We are justified in believing that He who spake as never man spake also prayed as never man prayed.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

A HEALTH SURVEY OF ONE COAL MINING TOWN

For the first time in its existence the mining town of . . . has had a census taken of its health and prospects. Obviously the miners of the town hardly need to be told that their prospects are poor, since the collapse of coal mining has for years kept them on a hand-to-mouth basis with days when the hand had nothing to carry to the mouth.

The survey was made by a competent social worker at the request of the American Friends Service Committee which this winter has been feeding many thousands of miners' children in five soft coal states. There were 32 families in the village. The 161 children show that each miner has on the average more than five small mouths to feed. Sixty-one of these children, or two out of every family, are set down as being in bad health. Thirty-four of the 64 parents have something chronically the matter with them.

That exceedingly bad record might at first glance be attributed to the small amount of money for proper food which each miner can earn on his few days work a month. A study of their pay slips shows that the mine has only been able to give each miner an average of seven days' work a month or a family income of \$17.50 per each 30 day period. less deductions for rent, etc., the family has about \$5.00 left a month for food and clothing. Obviously, that is not enough. Here are the menus of one family for four days:

BREAKFAST	LUNCH	SUPPER
Beans		Beans
Potatoes		Beans
Flour gravy and apples		Beans
Syrup		Beans and bread

This fare can be considered typical of what the miners' wives have to place on their tables for men who have worked hard in the mines and for families of five hungry children. It is not surprising that Friends discovered undernourishment, poor teeth, and weakly bodies vulnerable to disease. What is surprising, however, is the fact that a survey among mountain farm people shows nearly as bad diet and health conditions. There are two conclusions to be drawn from this: first, that the present poverty of the miners leaves them without money to buy proper foods; secondly,

that these people are so ignorant of dietetics that they do not know what foods to eat even when they can get them.

There is a two-fold task confronting those who would help these people to emerge from conditions which sap their vitality and leave them unfit to fight their own battles. In this present crisis they must be given nourishing foods and milk. This the American Friends Service Committee has been doing for some 30,000 children over the past winter. Over and beyond the need to relieve immediate distress, Friends are turning their thoughts toward permanent health and educational training of these mountaineer-miners. Any plans to meet the problem on a large scale are necessarily too ambitious for one group to project. However, it can be reported that local county authorities, government officials at Washington and coal operators have met with representatives of the Friends in conference to lay long-term plans. These look forward to the day when a coal mine village child will no longer be weaned on tea and fed beans as his first solid food, when vocational schools will teach him that there is other work to be done in the world beside coal mining. At present, these plans are more lines of thought than working programs. Whatever hope there lies in them arises from the fact that responsible industrial and social groups are for the first time planning to give the coal mining child his choice of following his father into the mines or of being trained for work that the changing industrial and social order in which he finds himself will need.



NEWS FROM SANTINIKETAN

The first number of the Santiniketan Gazette will soon appear. This will be a monthly bulletin giving the progress of the work in health and hygiene work now being carried on by Harry and Rebecca Timbres at Tagore's Settlement and School at Santiniketan, India. If any friends care to send a subscription of ten cents a month (for postage and envelope), they will be included in the mailing list. It will be printed half in English and half in Bengalee, and will report the progress of work, and also present basic health education for the villagers.

During February they had a cholera scare—several cases and one or two deaths in a Mohammedan village of their

district. The Timbres rushed over, disinfected the water, and sent a man over the village with a drum which he beat loudly, then informed the people that all who wished protection against the cholera were to assemble in front of the mosque.

Soon the men began to come. Rebecca and Harry wielded hypodermic syringes of vaccine, while a couple of assistants washed off the arms with lysol solution. The women were mostly in Purdah, that is unwilling to appear unveiled before men; but presently came a message that if the Memsahib (Rebecca) would come to a certain house she would find all the women of the village assembled to receive inoculation. After finishing up the men, the party went to the house; the Memsahib was admitted, while the rest of the party stood outside the courtyard to fill syringes and take down names. In all, they inoculated about 275 persons that afternoon. As no fresh cases appeared, the people of the Hindu village adjoining promptly clamored for inoculation and of course received it.

Warding off cholera is just a side-issue in the day's work, as seen by the Timbres. The mud walls of their Health Station are gradually rising out of the earth. A sanitary well and a septic tank are also being constructed as a demonstration unit for the four villages in which intensive medical work is to be done.

They are having maps of the villages made large enough so that every residence can be marked. This, accompanied by a card-index of the people, will enable the doctor to see exactly where every patient lives. Special diseases, such as malaria, tuberculosis, and leprosy will be marked on the map, so as to find in what part of the villages these diseases are usually found. This will help in taking preventive measures, and also show the special causes of an outbreak in one part of a village, but not in another.

Thus the foundations for health are being laid in the Birbhum District and the Health Station is to be known as the Home of Health. Over its roof is to hang a banner bearing an emblem worked out by an artist of Santiniketan. This emblem, a balance representing the perfect adjustment between life forces and health, will also appear on all the health literature of the Station, and will be known among the villages as standing for the work of healing done by the Home of Health. Bodies teeming with vitality and robust vigor are recognized as a prerequisite for tolerant sympathetic minds capable of understanding and goodwill.

It is the anecdote that best defines the personality.—EMIL LUDWIG.

Yearly Meeting at Brummana

BY MILDRED E. WHITE

THE trip to Yearly Meeting on March 31, 1932, was for Ram Allah Friends a kind of caravan. We were in four cars, three of which kept together, for most of the group wanted to visit some historical sites along the way.

We had a cool drink at Jacob's Well, then turned off the main road at Nablus (Shechem) to go through Athlit, last stronghold of the Crusaders in Palestine. The grand old fortress stood even after Acre fell. It deserves hours of time for exploration, but we hadn't much time, and had to make the most of it. After tramping about the fortress for a time, the party sat down among the gray old rocks and the little gay-colored flowers of spring, and ate their lunch where they could look up and see the old stronghold of the past. Then they pushed on to Acre where they spent a few minutes in seeing the ancient fortress there which is still used, in part, as a prison.

At nightfall we arrived in Beirut, in such a downpour of rain as the Moslems, Jews, and Christians in Palestine had been praying for for weeks. The ride up the steep Brummana road, with its hair-pin curves, was a bit precarious in the dark, but glorious. The clouds of gray mist eddied about the drenched, green mountains. The wind tossed the branches of the beautiful umbrella pines, and we heard a rumble of thunder in the distance. The lights of our car shone and glinted on sheets of silver rain, on the rich green of the trees and shrubbery, and on the patches of rich red earth of Lebanon. It was a delight to the eyes, and we enjoyed the spicy fragrance of the drenched pines and mint of the mountains.

Some of the party were singing, "We are Climbing Jacob's Ladder," as we swept smoothly around the curves—it seemed singularly fitting—and soon we were in Brummana, home of the Friends. An open gateway, tossing pines, twinkling lights, voices, and enquiring Friends putting their heads out into the rainy dark to see if we had indeed arrived. Then the doors were thrown open and such warm welcoming hands and greetings as met us. In the confusion of getting everybody's muddy luggage out, and off, and distributed, somebody somehow made the necessary introductions, for we had with us three Quaker Lions for the Yearly Meeting. They were our dear Emma Cadbury, long known to most of us in print as the Friend in charge of the Friends Center in Vienna, but not personally known until now; Florence Barrow and Edith Cottrell from England, who were official representatives of English Friends. We were all ushered

in at once to the informal reception going on in one of the comfortable living-rooms at the Mission. We found Effie D. McAfee, from the Friends Center in Paris, A. Gertrude Jacob from the Friends Meeting in New York, and a number of Friends from Beirut, Ras el Metn and Brummana. The Ram Allah people in our group were Elias Audi and his two daughters Nabeeha and Ellen Audi, Wadhah Shatara, Bahia Salah, Clara Mary Newsom, Margaret Grant, Alvano Goddard, Irving Kelsey, and Mildred White. The following day our number was increased by the arrival of James and Phyllis Sutton and Raymond Maxwell.

The guests were all hospitably entertained in the homes of the workers in the Friends Mission of Brummana, and in the schools. All had meals together in the school dining room at the Boy's School. The meals were times of sociability, and so were doubly enjoyed. All the serving was done by the young people of the Meeting, and they did all the hard work of waiting and clearing up in such a gay and hospitable spirit that we can never forget them.

The morning devotional meetings were "silent" meetings of the true type. The silence was a living silence and from time to time messages were given which ministered wonderfully to our needs. The keynote of the devotional period on Friday was that our spiritual needs would be met according as we hungered and thirsted after God. The leading thought of the meeting on Saturday was that man, hungering to know God, sees and understands him through Jesus, just as an audience of men receives a message from a great speaker through the lips of a true interpreter. The thought was continued to bring out the idea that we, too, as much as in us lies, are to be interpreters of the spirit of the father toward mankind.

WISHES

When I think of fairyland,
In my mind I can see its lovely sights;
Oh, what a power fairies had—
Whatever they wished to do they might!
Oh, I wish I was born a fairy!

But, when I take my pencil and pad
And write about far distant lands,
These fairy thoughts vanish from my mind;
To write true things with my own hands
Is better than being a fairy.

ELLA MARMURA, aged eleven,
Friends Girls School.
Ramallah, Palestine.

The business sessions were chiefly of local interest, perhaps, but it will be of general interest to know that a new section of the new Discipline for the Yearly Meeting of Friends of Syria and Palestine was presented by the Committee on Disciplines, and adopted with slight changes. The section dealt with Friends' beliefs about worship and ministry and continued at the beginning a brief resume of the rise of Quakerism. The formulation of this Discipline as it proceeds from year to year, section by section, is of thrilling interest to Friends here.

On Friday morning one of the visiting Friends from England, Florence Barrow, gave a clear and thoughtful talk on, "The Social Implications of the Quaker Message," applying it in particular to the industrial problems that face us. She brought out forcibly the fact that we cannot sink back into the arms of religion to escape from the problems of the world in these days when so many of our brothers are in suffering and distress, even stark want, both physical and spiritual. We as Friends must be willing to take upon ourselves the "intolerable burden of thought." We must be seekers after a better way for humankind.

The epistles were presented in a splendid way. There was a whole sheaf of them to be presented—epistles from all over the world. The time was short, and they could not all be presented in full, but not one of us was willing to be deprived of these messages of fellowship and love from Friends in distant lands. With great care our Committee on Epistles chose out of each epistle the paragraphs which contained the heart of the message. These paragraphs were read in the Yearly Meeting sessions, and not one present, young and old, felt his interest lag for a moment as those messages were read from India, Japan, Madagascar, Australia, New Zealand, London, Ireland, Germany, France, and eight Yearly Meetings in the United States.

On Friday evening one of the Syrian Friends, Najib Shamaon, presented a paper on the life of John Woolman, which was followed by a number of short talks on his life and message given spontaneously by English, American, and Syrian Friends.

On Saturday morning Emma Cadbury described the activities of the Friends Center in Vienna, opening up to us some of the problems that confront them there, and the many opportunities there are for the presentation of the Friendly ideals of fellowship and service. Effie D. McAfee followed with a talk about the work of the Friends Center in Paris. The story was told in Effie D. McAfee's own inimitable style. She led us into the warm life of the Center with its sometimes amus-

ing, and often touching, and always appealing, variety of problems to be met and solved in the Friendly spirit. These two speakers made the Vienna and Paris Centers become living souls to us and inviting places which we ourselves would love to visit.

On Saturday afternoon there was no meeting so that visiting Friends might have opportunity to visit the work of Daniel and Emily Oliver in Ras el Metn, and the insane hospital at Asfureyeh, which was founded by a Friend, Theophilus Waldemier, and carries on a wonderful work.

On Saturday evening a social gathering was held. Young and old joined in the games and music. A clever little playlet was presented by Christopher Naish, principal of the Boys' High School, and Kamil Khattar and Michael Cortas, two young Friends of Brummana. It was a take-off on interpreting and was received with great enjoyment.

On Sunday we had a beautiful meeting in which several spoke—English, American, and Syrian. In the afternoon many enjoyed the out-of-doors. The charm of the surroundings at Brummana cannot be described. It is in the mountains, looking down on Beirut. Between the village and the city, perhaps twelve miles away, are steep slopes clad in the glorious pines. The valleys at this time of year are green and flowery and are much enjoyed by lovers of nature.

In the afternoon numbers of Friends visited the hospital of the Mission. It is clean and airy, with wide balconies overlooking the pinacled mountains and the sea. The school buildings are light and attractive too, an ideal place for students.

On Sunday evening there was the closing service of the Yearly Meeting. Our Epistle was read by a member of the Committee and accepted by the Yearly Meeting. It was addressed to "Friends Everywhere." An inspiring sermon from Irving Kelsey, closed a wonderfully helpful Yearly Meeting.

FRIENDLY NOTES, ETC.

(Continued from page 359)

city which was at the junction and in a position to command two great travel routes between the East and the West, to whose church the message was, "Behold I have set before thee an open door, and no man can shut it." But we have been to the sites of Seven Churches of Asia in all, have tried to visualize their ancient conditions and surroundings, and to some extent we have added tangible realities and historical background to some Scripture passages which beforetime had for us mainly a Spiritual significance.

Our notes from Asia are ended.

Smyrna, Turkey, March, 1932.

A Sabbath in the Synagogues

BY HELEN F. HARPER

AN EXPERIENCE of mine recently has engendered a number of queries. Even today there exist seclusion and ignorance, and the corresponding lack of sympathy and understanding which are the basis for mutual appreciation and helpful cooperation among religious groups as among all people. A college class in Religions of the World, of which I am a member, made a trip the other day to a large city some fifty miles distant, on a Saturday—a Jewish Sabbath—to attend three different types of Jewish synagogue service.

First, we arrived at an Orthodox synagogue, which was a substantial and attractive building. On entering, we were actually startled at the sounds issuing from the inside room. One voice rose above all others in a chant in Hebrew, and other voices joined in intermittently with responses, also in Hebrew. From the outer hall we could see in on a considerable number of men, all wearing hats, most of which were ordinary street hats, and practically all of whom wore large, fringed "prayer shawls" around their shoulders and hanging down the back. Some of the men in our group who were not wearing hats, were provided with round, black headgear by the Ruler of the Synagogue, before they were permitted to enter the room where the service was being conducted. The girls of the party were directed to the upper floor of the rectangular auditorium, where, with the other women gathered there, we might look down, over a railing, upon the main floor, where the men sat and from where the rich, solo voice was heard.

In the center of the lower floor there was a raised platform and a reading-desk pulpit, while farther up towards the front was another pulpit, where stood the man who was chanting. He was dressed in a distinctive garb and had his back to the audience. His hands made various gestures, seemingly of supplication, towards a curtained area in what we later learned was the Ark, where the sacred scrolls of the Law are kept. We were shown the place in a prayer book which on one side was printed in Hebrew and on the other side in English, and read from the back to the front, as is customary for Hebrew books. Most of the Jewish worshipers, however, were using books entirely in Hebrew. At times in the service, the people would bend forward in their seats, rocking back and forth several times, and then would face towards the East, even though they must stand at right

angles to their seats. There seemed to be a great deal of freedom in walking about, especially among the men. The cantor or hazzan, as we afterward learned was his title, from the name of a famous family, members of which had performed the office in ancient years, intoned the reading for the sake of clarity and emphasis.

From this service we went to a Conservative synagogue, which was a somewhat larger and more ornate building, having a beautiful, dome-shaped interior and a chandelier of great splendor. Here again, of course, was the Ark containing the scrolls of the Law, a representation of the stone tablets on which the Law was given to Moses on Mount Sinai, surmounting the Ark, and the synagogue light which is always kept burning. This is called the perpetual lamp and is uniformly of gas, which is thought to be more dependable than electricity.

In this synagogue all the people were seated on the same floor, the men on the left and the women on the right. Men's hats and prayer shawls were also in evidence. The Hebrew service was interspersed with announcements in English of what was to be read. We were fortunate enough to be in this group at the time of the ceremony of taking the scrolls from the Ark, including the procession around the outside of the one raised platform at the front, before the ornaments and the covering were removed from the scrolls and a lengthy section of the Torah read in Hebrew. The prayer books used in this service were similar to the Hebrew-English ones of the other synagogue, although we also chanced to find a Hebrew-German book. We were rather taken aback when at various times a member of the Jewish congregation would turn to a member of our party to find the place in the service. At our entrance, our Professor was asked if the group visiting was Jewish and then if he, himself, was a Jew.

Our third visit was made to a Reformed Jewish temple, of the three buildings perhaps the most beautiful and the most resembling a handsome Protestant church. Our attention was called to the windows of the temple, the inscriptions under which were alternately Hebrew and English. The two Rabbis in charge of the temple, one a comparatively young man and the other an elderly man, were dressed in flowing black robes, similar to those worn in several Protestant denominations. Practically all of the service, which we were able to follow in the prayer books, was in English. Only here and there would appear a brief passage

in Hebrew, and the Rabbi would at times alternate between Hebrew and English, reading a paragraph first of one and then of the other. These prayer books were after the type of the uniform prayer book prepared by the national organization of American Rabbis, and are used, I understand, in all Reformed Jewish temples. They read from front to back, as in any English book.

The congregation here was mixed, there being no separation of men and women, and no men's hats or prayer shawls were seen. The reverence of the several hundred people worshiping was marked throughout the service, which consisted, in part, of a lengthy responsive reading from the prayer book, a few chapters read in Hebrew from the Torah, and a sermon. Another difference from the two preceding synagogues was the presence of a choir with soloists, which furnished responses and short musical renderings at different times during the service. The choir was situated above the structure designated as the Ark, but invisible to the audience. The music of an organ also added to the aesthetic beauty of the service. I was immensely interested and a little surprised to find in the prayer book readings from the Christian's favorite Psalms, and such passages as this:

"Grant us peace, Thy most precious gift, O thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of peace in the councils of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul, and may the love of thy name hallow every home and every heart. Praised be Thou, O Lord, Giver of Peace."

At many times in the service one could imagine he was in a Protestant service, except for some slight difference in the expressions used. The sermon given by the young Rabbi was very progressive and modern in tone, a sermon that would have been a credit to a Protestant minister. As we talked afterward with the Rabbis, who were most gracious in receiving us and in answering our numerous questions, I told the young Rabbi that the only thing in his sermon with which I disagreed was his mention of some backgrounds as distinctively a Jewish heritage, while I considered them a Christian heritage. "Exactly," he said, "just as I said this week at an interdenominational conference where I spoke. At the top, all our religious ideas and ideals come together and the same sort of person you would call a Christian gentleman, we would call a Jewish gentleman!" I pondered this as we saw the extensive educational plant in connection with the Temple, where religious education is offered Jewish children on Sunday

mornings from nine till twelve—Sunday being a day when the children are free. The young Rabbi asked us if we offer Hebrew in our language department in our college, and said, in answer to a question, that their Jewish college offers a course in New Testament.

As we left the Temple I carried away with me several pamphlets from a rack in the entrance hall containing varied literature for free distribution. One of the pamphlets was entitled "Jewish Ethics," and as I have read it, I have been surprised and thrilled at the lofty ethical standards and ideals held by these religious brothers of ours—ideals centered in the belief in the fatherhood of God and brotherhood of all men. "The great commandment of Jewish ethics," it is stated, "is 'Thou shalt love thy neighbor as thyself.'" (Quoting from the nineteenth chapter of Leviticus.)

GLIMPSES OF OUR HOME MISSION FIELDS

IN THE AMERICAN FRIEND for last week a partial report of the annual sessions of the American Friends Board of Missions was given. In preparing two reports at the same time, the writer omitted reference to reports of home fields under the Board of Missions. The following paragraphs comprehend briefly the activities on the fields in America which were given considerable attention in the sessions of the Board of Missions.

Friends in Detroit are planning to relocate their church building to a more favorable part of the city. During the years, business and apartment houses have been erected around the present building. This community has become largely Jewish in recent years. Donald Spitzer has rendered a most efficient service as pastor of Detroit meeting. Not only has he increased the interest in and attendance of Friends services, but he also has been given recognition by the Federation of Churches in Detroit.

Ruthanna M. Simms, as Secretary for

EVERY DAY

How still, how deep, how beautiful,
The heavenly spaces seem,
So far removed from grimy roads,
So like the peace we dream:

The clouds that are content to roam
Where no one bids them nay,
Sunbeams that love their gentle slopes
As they flock there in play.

How still, how deep, how beautiful,—
Where every day I see
The varied handiwork of God,
Spread out in love for me.

CATHERINE CABLE.
Central City, Nebraska.

the Associated Executive Committee of Friends on Indian Affairs, presented in a thorough and interesting manner the conditions of our American Indians and the service of Friends among them. In a unique sense our service to them is a very *partial* payment of our debt. They are the real Americans gradually dispossessed of their land by Europeans.

The extension department of the State University is closely cooperating with our workers in Cleveland County, Oklahoma. As a result, one new community church has been organized. A Kickapoo Friends Church with Indian clerks, elders, and overseers has been organized. Some of the officers are high school students. Thirty-two Osages and Kickapoos have made Christian decisions during the past year. A demonstration in the strawberry industry has been a success on the Big Jim Mission Farm. This experiment gives not only work to about thirty Indians, but also demonstrates the possibilities for their standard of living. The erection of an irrigation dam is expected to more than double the crops. One especially encouraging feature is the carrying of added responsibility on the part of the Indians.

Nebraska Yearly Meeting has faced a very strenuous year with crop failures and abnormal prices for farm products. The work has been advanced in that Yearly Meeting in the face of great difficulty. Walter H. Wilson has been serving as Superintendent. He has traveled quite extensively over the scattered territory included in Nebraska Yearly Meeting. Woolman Quarterly Meeting was organized during the past year. Real heroism and faith have been demonstrated by the leaders of the Yearly Meeting and Friends in general. It is supposed that Walter Wilson will continue as Superintendent for another year.

Many Friends have had the privilege of seeing the work carried on in the Tennessee mountains by J. Edward and Daisy Ransome and Fred McMillin. Evangelism, demonstration farming, sanitation and better living conditions are constantly demonstrated by these Friends. The future economic livelihood is constantly a concern of our workers in Tennessee. Through the years, children have been educated in the mountain schools where Friends have had quite generally a close relationship. From the mountain schools they have gone to Friendsville Academy. This has been done through the untiring work of J. Edward Ransome and supporting Friends. A few of those going through Friendsville have gone on to various colleges and universities. God, through these Friends in Tennessee is working constant miracles in all realms of life.

E. T. E.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

PROHIBITION AS SEEN IN THE EIGHTIES

Editor, *THE AMERICAN FRIEND*:

It seems to me the following extract from the "Life of Edward D. Cope, Master Naturalist," by Henry Fairfield Osborn, *Princeton University Press*, 1931, would be of much interest to your readers at this time. That a man of such erudition and of varied occupations should have the physical and mental vitality, during his so great labors, to see the fun in the item is another proof of his superior ability and good judgment. Professor Edward Drinker Cope, writing to his daughter, now Mrs. William H. Collins of Haverford, Pa., in 1888, says:

"The Prohibition articles keep appearing in the *Philadelphia Times*. The last Scriptural opponent of Prohibition was a wonder. He said that alcohol was one of the many temptations introduced to the world to try men, and that none of these temptations should be removed; otherwise the Christian Doctrine of the Atonement would be no longer of any use, and the crucifixion would have been in vain."

A. L. SMITH.

Germantown, Pa.,
45 East Penn St.

LINCOLN ON PROHIBITION

Editor, *THE AMERICAN FRIEND*:

In the correspondence column of the *Philadelphia Record* there recently appeared an article inviting the serious attention of "Certain prohibitionists who have been expounding their dry views" to a quotation attributed to Abraham Lincoln that would seem to show that he was opposed to the principle of prohibition, and then the writer hastens to express the hope that these "may not in any way interpret this commendation as advocating the return of the saloon or anything like it." The following is a reply that appeared in a later issue from Rayner W. Kelsey, Professor of History at Haverford College that many of your readers will appreciate:

"In the issue of your good paper dated March 24, 1932, a correspondent quoted an alleged speech by Abraham Lincoln in the Illinois House of Representatives, December 18, 1840, as follows: 'Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself,' etc. Your correspondent referred to this speech as

recorded on Page 136 of the Journal of the House for the year 1840.

"After an examination of the records I wish to challenge your correspondent's statement in its entirety. There is no such speech by Lincoln on the page referred to nor on any other page of the Illinois Journal so far as I can discover. I challenge your correspondent to find such a quotation or anything similar to it there or in any of the published writings of Lincoln.

"I wish to quote, however, something that Lincoln actually did say. It is part of a temperance speech delivered in Springfield, Ill., February 22, 1842. The speech is printed in full in Nicolay and Hay, "Complete Works of Abraham Lincoln," 1, 57-74. The following extract is quoted in Sandburg, "Abraham Lincoln," 1, 275: 'Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts . . . When there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species.'

MRS. WM. H. TROTTER.

Philadelphia, Pa.

ENTERTAINS INTERNATIONAL CLUB

Editor, *THE AMERICAN FRIEND*:

In order that foreign students and our own may become better acquainted and develop a feeling of friendship and co-operation in the rising generation, four universities have established International Houses—Columbia University, University of California, University of Oregon, and Willamette University of Salem, Oregon.

On the evening of April 30, the South Salem Friends Church entertained the members of the Willamette International House and Club at a six o'clock dinner in the home of B. C. and Anna B. Miles. The pastor, Charles C. Haworth, gave a very cordial address of welcome, responded to by William Hall, an Alaskan white man who was founder and first Consul (president) of the International

Club and House. Other numbers followed both by members of the House and of the Friends Church. The program closed by all Willamette students present singing several of their college songs.

In the group were Chinese, Japanese, a Negro, and a Mohawk Indian. On account of unavoidable reasons, the Russians, the Filipinos, and a Korean were not able to be present.

ALICE E. EDMUNDSON.

South Salem, Oregon.

FAREWELL TO MISSIONARIES

To Friends in the United States:

My wife and I and some Japanese Friends have come down to the boat to bid a last farewell to Isaac and Esther Mason, our friends of many years, who having closed their forty years of service in West China and Shanghai, representing the English Friends Foreign Missionary Association—later the Friends Service Council—are now bidding farewell to the Far East. For the past two weeks our Friends have had wide and very acceptable fellowship and service with Friends in Japan. We shall follow with keen interest any news of their service in the United States and Canada for the next six months, before their return to their native England. They are now eagerly studying American geography, trying to understand the travel route being planned for them by the American Friends Service Committee.

GILBERT BOWLES.

Tokyo, Japan.

April 15, 1932.

THE WORDS OF GOD

Editor, *THE AMERICAN FRIEND*:

Esther Baird met a perplexing situation in India. Just at a time when it seemed most baffling, the words of God stood out in bold relief: "If you will train these children for me, I will do a work through them, that no foreigner can do."

Forty years have almost passed. Today all departments of the work, launched by this veteran missionary, are directed by native Indians. Once these were just children, to be trained for leadership.

It is not surprising that, as she speaks, her voice at times is pitched in two distinct keys: one, the lower, more practical and matter of fact key, suggesting the years of toil and routine; the other, a much higher one, a key of victory and of work well done.

In a century of conflicting ideals, it is refreshing to note, that man shall live and be benefited "by every word that proceedeth out of the mouth of God."

I. N. STANLEY.

Denver, Colorado.

QUAKERDOM • AT • LARGE

In the "Current News Column" of *The Friend* (London) is an account of the Quaker wedding at Canton, China, when Stanley Gregory and Dorothy Priestley, English Friends, were married at the home of William W. Cadbury, Lingnan University. A good picture of the group includes Rufus M. and Elizabeth Jones and their daughter, Mary Hoxie, and William and Catherine Cadbury. This was the fourth wedding to take place there in recent years between Friends.

* * * *

Mildred E. White, Principal of the Girls' School at Ram Allah, Palestine, writes that they are thoroughly enjoying Irving and Anna Kelsey who are going to be a tower of strength to their work. The Samaritan Feast had been visited by them which they found of much interest. She further states that they are all rejoicing in the wonderful roses from Gurney Hill of Richmond which are getting finer every year. "The girls enjoy them so, and the teachers. We sent a big bunch of them up to the Boys' School today. The boys like them as much as the girls do, I think."

* * * *

William D. Webb writes from Beirut, Syria, that he visited the Yearly Meeting at Brummana during the Easter vacation and enjoyed meeting again Friends from Ram Allah which include classmates at Earlham College, and also Friends whom he had met in Europe during the summer vacations. He also enjoyed a trip into northern Syria, parts of which he had seen two years ago, including Antioch and Palmyra which Abram S. Underhill described so graphically in a recent issue of this paper. A trip by automobile, by donkeys and by boat helps to get close to the life of the people and appreciate something of their problems and efforts at making a living, of their methods in caring for travelers who visit their country from time to time.

* * * *

The Workers' Temperance League in London, England, has been founded by three Friends: Dr. Alfred Salter, M. P., Walter H. Ayles and James H. Hudson, and three others well known to Friends. The founders believe that the Labor and Co-operative Movements are being quietly diverted from their original antipathy to liquor and assert that "the Trade" is using considerable pressure by specialist propaganda and otherwise to achieve this result. They state that "Our deepest concern arises because that we feel that the moral springs of the working people's movements are being poi-

soned in the same way that liquor has so often contaminated politics." The new League will consist of abstainers who are members of the Labor and Cooperative Movements. It will stand for the right to eliminate the Traffic by the majority vote of the people and will press in the meantime for the definitely temperance recommendations of the Royal Commission.

* * * *

The General Conference of the Religious Society of Friends will assemble this year at Cape May, New Jersey, July 6 to 13. The advance program at hand offers much of interest to those privileged to attend. Alexander C. Purdy will speak on "The Hunger of Humanity," on the evening of July 9, and other evening addresses will be given by Elbert Russell, Clair Wilcox, Jesse H. Holmes, Clarence E. Pickett, Stanley High and Hornell Hart. Frederick J. Libby and Henry J. Cadbury will give daily lectures on "World Peace" and "The Negro Problem." Special addresses are scheduled for President Comfort of Haverford College on "Higher Education for Friends"; and Harry A. Overstreet of New York on "Reinterpreting the Meaning of Life." Lawrence Lindley, Chester L. Reagan and George A. Walton will discuss phases of education and of work among the Indians. The general sessions will be held in the Auditorium Pier.

NEWS OF OUR MEETINGS

Mother's Day exercises were appropriately observed, May 8, at Piney Woods Friends Meeting, Belvidere, N. C. An excellent program, "Memories," coached by Lillie Maie White, was beautifully rendered by four high school girl graduates this year. They very acceptably presented readings interspersed with songs from the choir, a duet and a quartet. There were exercises by the smaller children emphasizing the value of mother in their lives. The flowers brought for the occasion rendered their part in the service in fragrance and beauty. Piney Woods is one of the meetings without a pastor, but the activities are going forward conducted by those who have the burden at heart. The Bible school is well attended and a Christian Endeavor Society is maintained.

* * * *

Daniel W. Whybrew of Upland, Indiana, is home from his winter evangelistic campaigns and is open for week-end meetings, short evangelistic meetings and supply work on Sundays. He can drive any reasonable distance and offers

to go for expenses and a freewill offering. He invites correspondence.

* * * *

The Yearly Meeting of Friends for New England will hold its two hundred and seventy-second annual session at Ocean Park, Maine, June 21 to 26. Friends have had placed at their disposal the "Temple" which will seat 1100 people and two splendidly equipped halls with committee rooms adjoining. Rooms and meals at reasonable rates will be available. Communications regarding accommodation should be addressed to Clarence B. Mitchell, 54 Allen Street, Haverhill, Mass., and after June 18 at Ocean Park.

POPLAR RIDGE ACTIVITIES

Three challenging Sunday evening forums have led Friends on in their thinking at Poplar Ridge Friends meeting in New York on the broad outlines of the present social and economic crisis. On April 10, Lithgow Osborne, editor of the *Auburn Citizen-Advertiser*, spoke on "The Law of the Jungle in American Business." After his crisp analysis and indictment and a discussion period, a stock of pamphlets was exhausted which had been made available for the occasion at cost. One was "Long-Range Planning for the Regularization of Industry—the report of a Subcommittee of the Committee on Unemployment and Industrial Stabilization of the National Progressive Conference," published by *The New Republic*, 421 West 21st Street, New York City at 10 cents. The other was "An Experiment in Industrial Democracy" by William P. Hapgood—The Columbia Conserve Co., Indianapolis, Ind. Lithgow Osborne was one of the customers.

On April 24, John Bennett, an affiliated member of the meeting, contributing editor of *The World Tomorrow*, and first chairman of the Christian Socialist organization formed in New York City last year, spoke on "The Program of Socialism."

On May 8, Dr. V. B. Hart of the Department of Agricultural Economics and Farm Management of Cornell University, spoke on "The Economics of Depression." He gave an historical survey of depressions, illustrating clearly by charts the correspondence of soaring inflation and later deflation with great wars, and sharpened his discussion to its bearing on the farmer and suggestions as to the immediate and minimum steps which the farmer should and must take for his own salvation.

GEORGE H. MOORE

George H. Moore, son of Ransom S. and Elizabeth J. Moore, was born February 10, 1854, near Ashboro, N. C. He passed away in Lake View Hospital, Danville, Illinois, April 24, 1932, aged 78 years.

Of his home environment and early childhood days we know but little. With his parents, he came north when he was but nine years old, the family settling near Westfield, Indiana. Not having attended school in the south, his education was retarded and he was more mature when he at length graduated from Union High School at Westfield than most high school pupils are at graduation. He had an alert mind and an eager desire for learning, however, and after an interval of teaching, by dint of much hard work, he took a course at Earlham College and graduated with the Class of 1889. In the fall of 1892 he came to Vermilion Grove as principal of Vermilion Academy. On December 25, 1893, he was married to Jane D. Hollingsworth, daughter of Josephus and Dorcas D. Hollingsworth of Vermilion Grove, their marriage being the climax of a romance begun when they were college students together. Although never a teacher in the school, Jane Moore shared her husband's lofty ideals, and entered into his plans for high standards of excellence for the school. Under his supervision, Vermilion Academy became one of the leading educational centers of the county and he was recognized by school men as one of Vermilion County's leading educators. Among his pupils are men and women of affairs in church and state, in business and professional life in many places, who today will pause a moment in sincere appreciation of his influence on their lives in those formative years.

Much as he loved the teaching profession, however, he did not consider that his life work, and, leaving Vermilion Academy in 1902, after ten years of successful teaching, his later years were devoted to the church in gospel ministry. While a student in high school he definitely entered the Christian life and dedicated himself to his Master's service.

As the years went on, he more and more felt the urge to give his entire time and service to the ministry. Accordingly, in the fall of 1902 he and his wife took charge, as pastors, of the Friends meeting at Paoli, Indiana. Then followed pastorates at Kokomo, Westfield and Bloomington, Indiana.

In 1919 they accepted a call to Georgetown, Illinois, and once more they became a vital force in Vermilion Quarterly Meeting. Here, after a brief illness, Jane Moore passed on to her eternal reward, May 28, 1922. Her gift in the ministry had been recognized by the church in 1911 and together they had labored in self-forgetting service wherever the path

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

of duty lead them. Continuing his work at Georgetown until the close of the pastoral year, because of health conditions it was thought best for him to go south for a time and he assumed charge of the work at Ashboro, N. C. After five months of service there, he was compelled to take a complete rest for more than a year, a part of the time being in the hospital for medical care.

Seven years ago, having regained a fair degree of health, he came to the Ridgefarm Friends, where he gave untiring service not only to his own people but to all others, wherever and whenever called. His services were much in demand for funeral and marriage occasions, his kindly interest in people of all faiths, making a wide field for his ministrations.

For ten years, from 1912 to 1922, in addition to his other duties, he was President of the American Friends Board of Foreign Missions. This gave him a wide acquaintance with representative Friends and an intimate knowledge of conditions in all the Friends Yearly Meetings. Perhaps no man in Western Yearly Meeting could more appropriately have been called "dean." And yet, how unspoiled he was—always the warm-hearted friend, the gentle spiritual adviser, the shepherd of his flock.

His home-going leaves a vacancy in the

home, in the church, in the town—in deed, in every place where he was known.

Surviving him are the foster daughter, Mrs. William Downs and family, with whom he made his home; one brother, Larrance Moore of Lebanon, Indiana; a half-sister, Miss Ola Moore of Westfield, Indiana; nephews and nieces. E. M. Hollingsworth and family of Vermilion Grove mourn him as a brother beloved. Friends by the score join in the feeling of bereavement and loss.

A PRAYER

(On the passing of Allen Robert Tomlinson II., March 7, 1932, age eight months.)

Our gracious Lord, thou didst let us
Hold him for a little time.
His tiny hands held tight our fingers,
As we lifted him.

Didst thou hold thy fingers out to him?
And did he grasp them—with an eager
smile?

Then didst thou lift him up
And hold him in thy bosom safe?
Yea, thou didst, and tenderly.

So would we, Lord, reach up
And hold thy hand,
And let thy steadying grace
Bear us above the petty things
Of life, and help us face
The shadows that may come,
With trust, and unafraid;
For thou wilt keep that
Which we thus commit to thee;
And through the passing years
Unfold to us the blessings of eternity.

ANNA LOUISE TOMLINSON.

Whittier, California.

Give a man self-expression along the highest plane and he will cease to desire the lower.

DEATHS

HADLEY—At Hadley, Indiana, March 9, 1932, William Hadley, aged fifty-four years. A devout, loyal and punctual member of the Friends Church, he was suddenly called from works to reward.

LEMMON—At her home in Oskaloosa, Iowa, May 2, 1932, Mary Emma, daughter of Samuel and Sarah Hoover, and

As I See Religion

By Harry Emerson Fosdick

This new book—Dr. Fosdick's first in five years—offers a sane and interesting argument for the reality of religion in the spiritual life of today. This interpretation is a frank, personal discussion of what the author himself believes.

Price \$2.00

Friends Book and Supply House

101 South Eighth Street
Richmond, Indiana

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

wife of J. Morris Lemmon, aged seventy-one years. A birthright member of Friends, she was converted in early life and was an earnest, faithful worker in church and Bible school, being an elder in the H Street Monthly Meeting. She is survived by the husband; a sister, Mrs. Albert Stanton of Oskaloosa; three brothers, John R. Hoover of Whittier, Calif., E. B. and H. Ernest Hoover of Oskaloosa. Funeral service was in charge of A. J. Fryhoff, pastor at Columbus, Ohio, assisted by the local pastor, Floyd Hinshaw.

PIPER—At his home in Milton, N. Y., April 8, 1932, John D. Piper, son of Henry Philip and Charlotte Piper, in his seventieth year. Born in St. Morris, N. Y., he went with his parents to Elba where he spent most of his life. He was married to Gertrude Shotwell in 1884 and to them were born two children, one of whom, Mrs. H. Ernest Bell, survives. The mother died in 1905. Three years later he was married to Susanna C. Isaac, who also survives him. In 1892 he was recorded a minister of the gospel and for twenty years preached at Elba. In 1912 he became pastor at Clintondale and served for twelve years, being greatly loved by the people. Ten years ago he retired on account of ill health and settled on a small farm in Milton. Interment at Elba.

WHITE—At his home near Hertford, North Carolina, April 4, 1932, following several months of illness, John O. White in his seventy-seventh year. A lifelong

resident of Perquimans County, he was a member of Piney Woods Meeting, an ardent Bible student who daily maintained the family altar, and was highly respected in business affairs in the community in which he was prominently connected.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

441-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

New York—May 25-29, Poughkeepsie, New York; David F. Lane, 30 Adriance Avenue, Poughkeepsie.

Nebraska—June 8-12, Central City, Nebraska; M. Herbert Watson, Central City.

Oregon—June 8-12, Newberg, Oregon, Edward Mott, 1169 Kerby Street, Portland, Oregon.

New England—June 22-26, Ocean Park (near Old Orchard), Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

California—June 23-29, Whittier, California; Allen U. Tomlinson, 408 East College, Whittier.

Canada—June 23-26, Wellington, Prince Edward County, Ontario; Arthur G. Dorland, University of Western Ontario, London, Ontario.

North Carolina—August 2-7, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Nashville, Tenn.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2834 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

Friends Boarding Home, Waynesville, Ohio, offers to Friends and others a comfortable home with pleasant surroundings. Rates reasonable. Write Matron, Friends Home, Waynesville, Ohio.

WANTED—OLD STAMPS

Old envelopes from correspondence with missionaries between the years 1845 to 1900. You keep letters, stamps purchased. George Hakes, 290 Broadway, New York.

STARLIT LODGE

Starlit Lodge, in the Poconos, opens for the season on May 28, and offers special rates for the Decoration Day week-end (May 28-30.)

Folder and rate card for the season sent on application. Address: Franklin Packer, Starlit Lodge, Cresco, Pa.

FOUNDED 1870

Nicholson Printing Company

Printers
Publishers
Bookbinders

We print The American Friend

26-28-30 North Ninth Street
Richmond, Indiana